

Religion in France.

A correspondent of the Pall Mall Gazette writes as follows from Paris with regard to the religious condition of the French people.

For a right comprehension of the present state of religion in France, it is necessary to go back some distance—indeed, to the first revolution. This is pretty nigh a century, and yet so closely did events succeed one another in that interval that it seems but yesterday.

During the Reign of Terror there occurred in France religious incidents of such a character that never did appear since, and which never, to all appearance, will anything equally monstrous be seen again, even in that country. There is no question here of the spoliation of the Church, or of the persecutions of every kind which ensued, and which supplied a few more pages to the martyrology. Those were events attended by very painful results for individual victims, and by every deplorable violation of principle; but, after all, more than one people have been as violent and as covetous—have been just as mad, and have committed similar fanatics.

Nowhere, however, but in France was there ever seen the spectacle of a whole nation, by means of its legal and constitutional representatives, abjuring Christianity and attempting to substitute a new religion, set up by public decree, in place of the ancient and venerable faith in which the country had been living for twelve centuries, and in which all civilized nations still continued to live. What this new creed was—the worship of Reason, inaugurated by Robespierre—there is no need of calling to mind. The bare remembrance of it makes the heart heave with indignation and disgust. The worship of Reason and Fraternity was a worthy accompaniment of the guillotine, the sounds of which re-echoed a hundred times a day through the public streets of Paris.

That fearful state of things, combined with scandals and murders, scenes of blood and rivalry—that hateful comedy which was played in the gutter amidst the grinning of idiots—lasted more than ten years. God knows what with results to the hapless people! It ceased only with the Concordat of 1801; and, among the services at that time rendered to French society by the First Consul, this was by no means one of the least. The ancient religion, on accommodating itself to new requirements, was re-established, and the restoration of the old altars was one of the handsomest and most reassuring actions of the epoch at which General Bonaparte, victorious on a hundred battle-fields, obeyed the voice of wisdom, while he reposed on his blood-stained laurels.

The Concordat is in many points open to criticism; but under the circumstances which then existed, it was, beyond gainsaying, the best thing to be done, as is proved by the fact that this compact between Church and State has endured for seventy years without any notable modification. The dogma of infallibility may possibly result in the overthrow or, at the very least, in the unsettlement of the Papacy. The nation does not even demand its modification; and, without being perfectly satisfied, continues to abide by the contract, and does not dream of tearing it up.

give alms, which are so much the more meritorious, as they are necessarily of small amount. This is one of the most beautiful features of Catholicism in France, and it is doubtful whether there could be found elsewhere anything superior, or even equal, to it. It is true that celibacy is a great evil towards this frugality, and that without the charges of a family it is easier to bear the burden of life and to be contented with a little. Still, as the inferior clergy are recruited from among the lower orders, the position of a parish priest, for all its poor remuneration, seems far from inconsiderable to persons who were born in misery, and were otherwise destined to live in it. Non parvum est, son, who would have followed the plough, considers himself and finds himself almost a great gentleman when he becomes "your reverence," and such is the power of vanity that the ecclesiastical profession is embraced with a sort of joy not always to be diminished by the privations of every kind which it entails.

This justice, moreover, may be rendered to the French clergy: their morals are generally very good. Scandals are extremely rare, and they would be far less so if their conduct were not fundamentally regular. Vice is sometimes concealed, but when it really exists it sooner or later crops out. It is all very fine to wear a cloak, but the covered hypocrisy is never long successful. In England, and champion of celibacy, and in England, no doubt, it excites horror and disdain. But it has this advantage, that the priest, if his heart be in his duties, can give himself up to them entirely, and that he has none of those distractions which are always, and very properly, caused by wife and children. That it is contrary to nature does not admit of question; but if individuals suffer by it, society derives the great gain of having folks whom there is nothing to distract from a holy mission, and who give themselves up to it without the least suspicion of by-ends or of a calculating spirit. History is our witness that up to the time of Gregory VII, and even subsequently, ecclesiastical life was married. There is little probability that the Church was the better for it; and the reform which took place some seven or eight hundred years ago has become so engrained in the moral code that no priest, even on quitting orders, can marry. The law permits it, no doubt, or rather does not prohibit it, but the moral code and the respect of mankind, more powerful than the law, forbid it; and there is no idea, even in these times of not over-sensitive morality, which excites more repugnance than that of a married priest. It is a sort of sacrilege that the most shameless dare not commit; and among women, even the most ignorant and gross, there are very few who would consent to join their lot with that of one who has been unhooked. That day when priests shall marry in France, on that day there will be an end of Catholicism. But that day is not near us yet; though the extravagances which are in course of preparation at Rome may bring about religious changes very unexpected and very momentous.

Poverty, chastity, and charity—we have here three virtues eminently practical, and, from the social point of view, eminently useful. But what the French clergy above all things lack is enlightenment; not that they are not far more enlightened than most of the clergy of any other religion; but they have to do with a society far more advanced than themselves; and it is the contrast which lowers them and often makes them appear beneath their work. The ecclesiastical course of study is very insufficient, so far as an opinion can be formed from outward and visible signs. The priests are brought up in the small and great seminaries, and these establishments are placed in the hands of the bishops exclusively. This is perfectly natural, and no one would dream of introducing the laic element into the direction of those houses which ought to be entirely ecclesiastical. But a less praiseworthy and far less useful feature is that they are kept in a state of obscurity through which no ray of public opinion penetrates. What is done in the seminaries? What studies, what moral discipline, what exercises, what tests are imposed on the novices? That is exactly what nobody knows. If the bishops know themselves what is done in their respective dioceses, they are in absolute ignorance about the doings of their fellows; and if they had to give some general information about clerical education in France, they would be as much at a loss as the first laic you could pick up. It is not that the bishops seek concealment, or even desire to put their light under a bushel; but it is a remnant of obsolete customs. Before the great revolution, the clergy, who formed an order apart in the State, rendered no account to anybody of what they did, and the curiosity of laics would have appeared an outrage. Nowadays it is just the same; and the seminaries have remained inaccessible when all the rest of society submits what is done to the most extensive and unlimited publicity. There are most precise statistics in respect of laical instruction; and there is not a detail concealed from the public. As for the clerics, on the contrary, absolutely nothing is known about them; and society, that knows to a "how other functionaries of whom it has need are made, has no idea at all about the way of making those ministers of religion who must, nevertheless, play an important part in its midst. Is this a state of things? Do the bishops and the Church reap advantage from this secrecy? Assuredly not; and, so long as the clerics do not invigorate themselves with the open daylight of public discussion, they will remain in the condition of inferiority in which they now languish, to the detriment of religion, and of society, which religion ought to leave. It is notable that the clergy produce scarcely any remarkable work amid the host of distinguished works which the age begets from day to day. In the Middle Ages the Church was the mother and nurse of all the sciences; nowadays, owing to a multitude of causes, it is but a natural consequence that her sceptre should fall from hands for which it is no longer adapted. But ignorance is default towards all the world, and if the Church would live and more and more regain her ascendancy over the souls of men, she must rise again at least to par. But it is for herself alone to bring about this reform in her own establishments; her friends can only advise her to do it.

THE PHILADELPHIA AND BALTIMORE CENTRAL RAILROAD CO. TRAINS FOR PHILADELPHIA leave from Baltimore, Md., at 4:30 P. M., on ARRIVE TRAINS from Baltimore, Md., at 6:00 A. M., 10:30 A. M., and 3:30 P. M. CHADDS FORD AND CHESTER CREEK R. R. at 7 A. M., 10 A. M., 2:30 P. M., and 4:30 P. M. Train leaving Philadelphia at 7 A. M. connects at Port Deposit with train for Baltimore. Trains leaving Philadelphia at 10 A. M. and 4:30 P. M., leaving Camden and arriving Philadelphia at 9:25 A. M. and 3:55 P. M. connect at Chadds Ford Junction with WILMINGTON & READING R. R.

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RAILROAD LINES.

1869.—FOR NEW YORK.—THE CAMDEN AND AMBOY RAILROAD COMPANY'S LINE FROM PHILADELPHIA TO NEW YORK AND WAY PLACES. FROM WALNUT STREET DEPOT. At 6:00 A. M., via Camden and Jersey City, etc., 8:30 A. M., via Camden and Amboy Express, 8:30 A. M., via Camden and Amboy, 9:30 A. M., via Camden and Amboy, 10:30 A. M., via Camden and Amboy, 11:30 A. M., via Camden and Amboy, 12:30 P. M., via Camden and Amboy, 1:30 P. M., via Camden and Amboy, 2:30 P. M., via Camden and Amboy, 3:30 P. M., via Camden and Amboy, 4:30 P. M., via Camden and Amboy, 5:30 P. M., via Camden and Amboy, 6:30 P. M., via Camden and Amboy, 7:30 P. M., via Camden and Amboy, 8:30 P. M., via Camden and Amboy, 9:30 P. M., via Camden and Amboy, 10:30 P. M., via Camden and Amboy, 11:30 P. M., via Camden and Amboy, 12:30 A. M., via Camden and Amboy.

FROM KENSINGTON DEPOT. At 7:00 A. M., 8:30 A. M., and 9:30 A. M. for Trenton and Bristol, and 10:45 A. M. and 6 P. M. for Bristol, etc. At 7:00 A. M., 8:30 A. M., and 9:30 A. M. for Morrisville and Tullytown. At 7:30 and 10:45 A. M., and 2:30, 5, and 6 P. M. for Schuylkill and Pottsville, etc. At 7:30 and 10:45 A. M., 2:30, 5, and 6 P. M., for Cornwall, Torrington, Holmesburg, Tacony, Wissinoming, Philadelphia, and Frankford, and at 5:30 P. M. for Haverhill and intermediate stations.

FROM WEST PHILADELPHIA DEPOT. Via Connecting Railway. At 7:30 and 10:45 A. M., 2:30, 5, and 6 P. M. New York Express Lines, via Jersey City, Fare, 50c. At 11:30 P. M., Emigrant Line, Fare, 50c. At 7:30, 9:30, and 11 A. M., 1:30, 4, 6, and 12 P. M., for Trenton. At 7:30, 9:30, and 11 A. M., 4, 6, and 12 P. M. for Bristol. At 12 P. M. (Night), for Morrisville, Tullytown, Schuylkill, Edgington, Cornwall, Torrington, Holmesburg, Tacony, Wissinoming, Bridgeport, and Frankford. The 9:30 A. M., 6:45 and 12 P. M. Lines will run daily, except on Sundays and public holidays.

BELVIDERE DELAWARE RAILROAD LINE FROM KENSINGTON DEPOT. At 7:30 A. M. for Niagara Falls, Buffalo, Dunkirk, Elmira, Ithaca, Oswego, Cortland, and Albany, etc. At 7:30 A. M. for Niagara Falls, Buffalo, Dunkirk, Elmira, Ithaca, Oswego, Cortland, and Albany, etc. At 7:30 A. M. for Niagara Falls, Buffalo, Dunkirk, Elmira, Ithaca, Oswego, Cortland, and Albany, etc. At 7:30 A. M. for Niagara Falls, Buffalo, Dunkirk, Elmira, Ithaca, Oswego, Cortland, and Albany, etc.

PHILADELPHIA, GERMANTOWN, AND NORRISTOWN RAILROAD. On and after MONDAY, Nov. 22, 1869. FOR PHILADELPHIA. Leave Philadelphia at 6, 7, 8, 9, 10, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M. Leave Germantown at 6, 6:25, 7, 7:25, 8, 9, 10, 10:25, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M. Leave Germantown at 6, 6:25, 7, 7:25, 8, 9, 10, 10:25, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M.

FOR CONSCHOHOEN AND NORRISTOWN. Leave Philadelphia at 6, 7, 8, 9, 10, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M. Leave Norristown at 6, 6:25, 7, 7:25, 8, 9, 10, 10:25, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M. Leave Norristown at 6, 6:25, 7, 7:25, 8, 9, 10, 10:25, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M.

FOR MANAYUNK. Leave Philadelphia at 6, 7, 8, 9, 10, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M. Leave Manayunk at 6, 6:25, 7, 7:25, 8, 9, 10, 10:25, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M. Leave Manayunk at 6, 6:25, 7, 7:25, 8, 9, 10, 10:25, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M.

NORTH PENNSYLVANIA RAILROAD.—THE SHORT MIDDLE ROUTE TO THE LEHIGH AND WYOMING VALLEYS, NORTHERN PENNSYLVANIA, SOUTHERN AND INTERIOR NEW YORK, DELAWARE, MARYLAND, AND THE DOMINION OF CANADA. WINTER ARRANGEMENT. Takes effect November 22, 1869. Fourteen daily trains leave Passenger Depot, corner BEBBS and AMERICAN Streets, (Sundays excepted) as follows: At 8:00 A. M. (Express) for Bethlehem, Allentown, Mauch Chunk, Hazleton, Williamsport, Wilkesbarre, Mahanoy City, and Essex Boro, etc. In connection with the ERIE RAILWAY for Buffalo, Niagara Falls, Rochester, Cleveland, Chicago, San Francisco, and all points in the Great West.

PENNSYLVANIA CENTRAL RAILROAD. AFTER 8 P. M. SUNDAY, NOVEMBER 14, 1869. The train leaving Philadelphia at 8:00 P. M. leaves the Depot at THIRTY-FIRST and MARKET Streets, which is reached directly by the Market Street cars, the last car connecting with each train leaving Philadelphia at 8:00 P. M. The train leaves Philadelphia at 8:00 P. M. and arrives at New York at 12:30 P. M. The train leaves Philadelphia at 8:00 P. M. and arrives at New York at 12:30 P. M.

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RAILROAD LINES.

READING RAILROAD.—GREAT TRUNK LINE from Philadelphia to the interior of Pennsylvania, the Schuylkill, Susquehanna, Cumberland, and Potomac valleys, the North, Northwest, and the Canada. WINTER ARRANGEMENT. Of Passenger Trains, December 20, 1869. Leaving the Company's depot at Thirtieth and Callowhill Streets, Philadelphia, at the following hours:—MORNING ACCOMMODATION. At 6:00 P. M. for Reading and all intermediate stations, and Allentown. Returning, leaves Reading at 6:30 P. M.; arrives in Philadelphia at 9:30 P. M. At 6:00 P. M. for Reading, Lebanon, Harrisburg, Pottsville, Pinegrove, Tamaqua, Sunbury, Williamsport, Elmira, Rochester, Niagara Falls, Buffalo, Wilkesbarre, York, Carlisle, Chambersburg, Hagerstown, etc.

At 6:15 A. M. for Reading, Lebanon, Harrisburg, Pottsville, Pinegrove, Tamaqua, Sunbury, Williamsport, Elmira, Rochester, Niagara Falls, Buffalo, Wilkesbarre, York, Carlisle, Chambersburg, Hagerstown, etc. The 7:30 A. M. train connects at READING with East Pennsylvania Railroad trains for Allentown, etc., and the 8:15 A. M. train connects with the Lebanon Valley train for Harrisburg, etc.; and with the Potomac and Annapolis Railroad train for Washington, etc. At 7:30 A. M. for Reading, Lebanon, Harrisburg, Pottsville, Pinegrove, Tamaqua, Sunbury, Williamsport, Elmira, Rochester, Niagara Falls, Buffalo, Wilkesbarre, York, Carlisle, Chambersburg, Hagerstown, etc.

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AUCTION SALES.

T. A. McCLELLAND, AUCTIONEER, No. 115 CHESTNUT STREET. Personal attention given to sales of Household Furniture at Auction Rooms, No. 120 and 141 ELEGANT PARLOR, CHAIRS, LIBRARY, and Living Room Furniture, four Rosewood Piano Guitars, elegant Window Curtains, Mirrors, Hair Mattresses, Feather Beds, and Bedsteads, and other Furniture, including a large quantity of Household Goods, etc.

On Thursday Morning, April 7, at 10 o'clock, at the auction room, by cataloguing a large assortment of household furniture, comprising elegant walnut parlor suit, covered with plush, walnut parlor suite, covered with hair-cloth; three handsome rosewood chamber suits, with drawers, and French plate mirrors, superior wall-to-wall carpeting, two hand-made carpets, superior oil-cloth and tables, fine hair-mattresses, feather beds, bedsteads and pillows, French bedsteads, fine china and glassware, turning lathe, blacksmith's bellows, sewing machines, sewing counters, handsome valves, Brussels, and other carpets, oil-cloth, etc.

Elegant rosewood 7-octave Piano-forte, made by L. Gilbert. Elegant rosewood 7-octave Piano-forte, made by E. P. Gilbert. Elegant rosewood 7-octave Piano-forte, made by McCann, successor to Boardman & Co. Three suits Crimson Brocade Window Curtains and Gold Corded Lace Curtains. Two suits Green Brocade Window Curtains and Gold Corded Lace Curtains. Six suits Fine Window Curtains. Three suits Fine Window Curtains. FINE CARPETS. Also, about 120 pairs of fine Valves, Brussels, Ingrain, and Venetian Carpets, etc.

BUNTING, DURBORO & CO. AUCTIONEERS, No. 222 and 224 MARKET STREET, corner of Bank Street. Successors to John B. Myers & Co. LARGE SALE OF BRITISH, FRENCH, GERMAN AND DOMESTIC FINE GOODS. On Thursday Morning, April 7, at 10 o'clock, on four months' credit, including—100 dozen ladies' white hose, 100 dozen ladies' brown hose, 100 dozen ladies' mixed hose, 100 dozen ladies' mixed hose, 100 dozen children's white, brown, and mixed hose and 100 dozen ladies' Lisle and Berlin gloves and half mitts, 100 dozen children's Lisle and Berlin gloves and half mitts. N. B.—Very special attention to the above, all fresh goods, and of the most celebrated makes. 45 3/4

LARGE SALE OF CARPETS, 500 ROLLS WHITE, RED CHECK, AND FANCY MATTINGS, ETC. On Friday Morning, April 8, at 10 o'clock, on four months' credit, about 200 pieces Ingrain, Velvet, and Brussels Carpets, and a large quantity of Lace, Mattings, Oil-cloth, etc. N. B.—Very special attention to the above, all fresh goods, and of the most celebrated makes. 45 3/4

LARGE SALE OF FRENCH AND OTHER EUROPEAN FINE GOODS, On Monday Morning, April 12, at 10 o'clock, on four months' credit, 45 3/4

MARTIN BROTHERS, AUCTIONEERS, (Lately Successors to M. Thomas & Sons.) No. 704 CHESTNUT STREET, near 7th and 8th Streets. A CHOICE COLLECTION OF FINE MODERN ART PAINTINGS, BY THE BRITISH, FRENCH, AND AMERICAN SCHOOL. On Wednesday and Thursday, April 6 and 7, at 10 o'clock, at the auction room, by cataloguing a large and choice collection of FINE MODERN ART PAINTINGS, by eminent artists, including portraits by George Howard, W. A. C. Erisk, Ernest Lantieri, J. M. W. Turner, and others. The subjects are varied, embracing landscapes, cattle, fruit, marine subjects, etc. Will be exhibited one day previous to sale. 42 1/2

THOMAS BIRCH &amp